

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3590.
NEW SERIES, No. 694.]

LONDON, SATURDAY, APRIL 15, 1911.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 16.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. G. HOLDEN, M.A.
 Brompton, Fort-road, 7, Rev. W. H. SANDS.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. H. BURGESS, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A. Good Friday, 11, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. LAWRENCE CLARE.
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. MORITY WESTON.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A. Good Friday, 11.15, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH. Evening Subject: "The Present Religious Position in Relation to the Early Christian Story."
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The Story of the English Bible."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. W. PIGGOTT.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPELTON.
 University Hall, Gordon-square, W.C. No Services will be held on Easter Sunday. Services will be resumed on Sunday, April 23, at 11.15 and 7.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. C. PEACH.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. J. GLYNNE DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. ATTACK.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. F. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11, Mr. FREDERICK HOWELL; 6.30, Rev. T. P. SPEDDING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT. Good Friday, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMFSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30. Supply.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. H. M. NOLAN, M.A., B.Litt.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. W. G. TARRANT, B.A.

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DEATH.

LUMMIS.—On April 6, peacefully, in the presence of her children, Mary Ellen, wife of William Lummis, aged 68.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

Mr. GALSWORTHY has intervened in the discussion on international peace with a suggestion that the conquest of the air should not be made the opportunity for forging new engines of destruction. "Was there ever so patent a case," he writes, "for scotching at birth a hideous development of the black arts of warfare; ever such an occasion for the Powers in conference to ban once and for all a new and ghastly menace? A little reason, a grain of commonsense, a gleam of sanity before it is too late—before vested interests and the chains of a new habit have enslaved us too hopelessly. If this fresh devilry be not quenched within the next few years it will be too late. Water and earth are wide enough for men to kill each other on. For the love of the sun, and stars, and the blue sky, that have given us all our aspirations since the beginning of time, let us leave the air to innocence! Will not those who have eyes to see, goodwill towards men, and the power to put that goodwill into practice, bestir themselves while there is yet time, and save mankind from this last and worst of all its follies?"

We think that the suggestion for an international agreement on these lines is a very valuable one. The vested interests will be against it, and the cynics will say that if we are going to have war at all it had better be as devastating and destructive as possible. Friends of peace like Mr. Maurice Hewlett, who look to the working classes and the growing sense of the solidarity of their interests to strangle war at the birth, insist that men cannot be made pacific by enacting that certain means of warfare shall be "off-side." "I cannot see," he says, "that the murder of inoffending men out of the air is any more terrible than are

other existing methods of slaughter on land or sea." All this is true; and yet the fact remains that it is far easier to agree about potential air-ships than existing dreadnoughts. If there is any sincerity in high places about the limitations of armaments by international agreement, here is a unique opportunity for the great experiment.

It would be unreasonable to expect a wave of popular enthusiasm for the new Copyright Bill, as it touches the interests of the crowd only indirectly. Its object is to secure uniformity in copyright law, to carry out some of the important recommendations of the International Convention on Copyright held in Berlin in 1908, and to extend the protection of copyright to translations, speeches, works of artistic merit, and various other products of thought and imagination, which are not covered by the present law. It is proposed to extend copyright to a uniform period of fifty years after an author's death. This provision will prevent the reproduction of earlier and unrevised editions of books against the wishes of an author or his representatives, which has become a common practice in recent years.

THE criticism of the Bill seems likely to turn chiefly upon the provision that after the death of an author, at the expiration of 25 years from the date of publication, it shall be possible to secure a licence for the issue of a book, if it is being improperly withheld from the public by the owners of the copyright. There is also felt to be some difficulty in determining, without costly litigation, what constitutes the infringement of copyright in a work of art. Architecture is to be included, for pirated designs are as much stolen property as pirated music. But to concede the claim that there is to be copyright in the various parts of a design, and the details of its ornament as well as in the complete plan, might be a very serious hindrance to architectural development, and give rise to endless disputes. The difficulty is recognised in the provision that the

owner of an architectural copyright shall not be able to enforce the demolition of an offending building or to obtain an injunction against its completion.

In a Commemorative Address before the Royal Literary Society last week, Professor Gilbert Murray paid a fine tribute to the late Professor Butler as one, who in Sir Richard Jebb's words, had a delightful remoteness from the possibility of blunder. "The greatest possessions of the world," he said, "are all of them always in danger of death. They die when there is no one to care for them or understand them most. When one reflects what a frail and fugitive thing the essential quality of high poetry or great thinking naturally is, how easily crushed out by the common pressure of life, or even destroyed by the mere effort of forcing it into a fixed groove in education, one begins to see where the normal work of a true scholar really lies. Not necessarily in original research, not necessarily in new ideas or vast accumulations of learning. It lies in keeping alive great things of the spirit which would otherwise die, and in maintaining in his generation some standard of sensitiveness by which their greatness can be felt and judged."

THE announcement of the death of the Rev. John Page Hopps reached us too late for insertion last week. It has called forth tributes to the value of his work, and the strength and originality of his character in various quarters. The *Daily News* speaks of him as a very forceful and very distinctive personality, and closes a short account of his career with the following estimate:—"Mr. Page Hopps was well known to readers of the *Daily News* as a frequent contributor, and his letters, always lively and pointed, not seldom carried a sharp sting. But his style in controversy, invariably provocative, did no kind of justice to the fine, honest, and tender soul of the man who, in his home at Shepperton-on-Thames, met every guest or applicant with never-failing cordiality and helpfulness."

THE LIBERAL CHRISTIAN PULPIT

LOYALTY TO JESUS.*

BY THE REV. J. M. LLOYD THOMAS.

A SERVICE of this kind, so full of earnest life and overflowing spirit, ought to convince the most hopeless that the religion of democracy is neither dead nor dying. The Adult School Movement, whatever its shortcomings and defects, gives evidence of man's undying need of a spiritual life. Whatever the people may think of diverse ecclesiasticisms and conflicting creeds, the deep hearts of men are still loyal to the religion of Jesus. Mankind is responsive to the ultimate ideals of Christianity, to fellowship and service, to brotherhood and sacrifice, to goodwill and helpfulness, to Fatherhood and Universal Love.

There can be no doubt that our modern unsettlement and restlessness, about which we have heard so much, and perhaps too much, this revolt against dogma, this rebellion against clericalism and creeds, is at bottom not a rebellion against real Christianity—by which I mean the passion and spirit, the life and mind, the work, self-sacrifice and God-adoring Sonship of Jesus—it is not a revolt against that, but, on the contrary, a rebellion and a revolt on its behalf and in its interest. It is a stern moral protest against fruitless theological controversies and on behalf of a pure and undefiled religion whose heart is love and whose arm is practical service.

Democracy demands to get into living touch with realities; it wants to strip away from conventional observances their masks and shams and insincerities, so that we may get down to the solid bed-rock of morality and religion. We need to realise the Presence of God in the midst of modern society, in the throng and thoroughfare of life, and find the Father in our Brotherhood and the mind of Christ in our human spirit of compassion and beneficence.

I have promised to speak this afternoon on "Loyalty to Jesus." Gathered together here in our hundreds we may feel the pulse of that loyalty beat true and firm. It seems easy now to commit ourselves to his leadership. The soul of brotherhood is warm within us, the spirit of fellowship supports our enthusiasms, and we are strong with the strength of a Power greater than our own.

But the test comes when we pass out hence and scatter to our individual homes, or perhaps lonely lives. Then it is we have to show, by conduct, by character, by disposition, the genuineness of our discipleship. I want to speak of loyalty to Jesus, because I am deeply and increasingly conscious of the necessity for a great centralising and consolidating passion of life, if we are to keep straight and clean and honourable in the midst of all the seductive

temptations of our time. We need a Master to whom we can commit ourselves through life and death. We need a Commander to whom we can offer our services as under sacred oath of fealty. We need a historic personality that can claim us, to whom we can give an adoring homage. There are all sorts of attractive ideals presented to us to-day which are quite inconsistent with the spirit of Christianity. Our modern ideas find expression in literature, in journalism, on the stage, in business and in all the pleasures and recreations of the people. Some of these ideals are innocent and refreshing, but others are entirely pagan and minister only to the baser life of sense, not to our moral or spiritual welfare.

We speak of these vigorous fellowships which are represented here to-day as Adult Schools. The first thing a school must have in mind is a method of training suitable to the kind of scholars it wants to turn out. It must have in mind a certain type of manhood, a certain standard of humanity. It is very easy to say, "we want to aim at the Ideal Man." But what is our ideal of a man to be? How do you figure and feature your ideal? I invite you to think of him, to try to shape him out before your mind's eye.

Perhaps you think, first of all, that he ought to be a man of fine, virile physical capacity, a being who is athletic, shapely, sound in wind and limb. But we are well aware we cannot stop there. For that might leave us with only a swift and splendid savage, full of barbaric instincts and lusts. So we are forced to go higher. A good physique, by all means, but also something more. We think we should like to add a strong, keen intellect. But that will not carry us far towards our ideal of what a man should be. Mere brains are cheap, and very cheap to-day, and give us no guarantee of goodness or magnanimity. Brilliant intellects have always been the mark of some of our cleverest experts in crimes of forgery and fraud.

We must go still farther and higher. Splendid physique by all means. Clear and powerful intelligence too, we want all this; but also we surely need a great overmastering moral purpose. Our ideal of man must be equipped with honour, integrity, truthfulness, devotion to duty, and so forth. But is even that enough? Can we stop short at a noble kind of secular morality? No, we cannot stop there. Indeed, we cannot stop anywhere once we start on this Quest of a Perfect Man until we find ourselves on the Mount of Transfiguration.

We need more than strict truthfulness and a stern devotion to duty. Some of the pagan Stoics were honourable and honest and so forth, but many of these were still cold and hard, austere and somewhat inhuman.

We feel that we need to add certain subtle qualities of disposition, some rare refining touches of joy and sympathy and tenderness, all the sweet affections and homely human graces. We need to feed our emotions with a divine beauty of Holiness. We want to find room for the joy of lovely things. The ideal of a man should include a rich capacity to appreciate the poetry and the romance of life. He must have some kind of emotional and

mystical relation to the Universe, some communion with Nature, some strange kinship with mountains and seas, with stars and the great silent spaces of Infinity. He must have a sense of the wonder and mystery of the Unknown. Our ideal of man means that he has a sense of the sacredness of human fellowship and the solemnity of natural existence. He is, in a word, *religious*. And he is religious with that specific sort of religion which we associate with the name of Jesus. His religion means a definite kind of religion, by which he recognises himself as a son of God, mankind as a Brotherhood, and God the first and the last Reality, as the Father of our Spirits. In a word, it means the Christian Religion.

It is that which organises our manhood into completeness and unity. This Christian religion has had an extraordinary history. If we trace it back we move from crisis to crisis through a long development and evolution. We unfold the glorious roll of saints and martyrs and apostles. We find ourselves at last sitting at the feet of Jesus, and listen to precepts and parables such as never man spake. We confess, "Lord, to whom shall we go, but to Thee, for Thou hast the words of Eternal Life!" In him we see the face of God our Father most clearly. In him we see also the face of our Brother Man most perfectly. He lights up the whole movement of human history with a religious meaning. He gives it sacredness and solemnity beyond all ordinary significance. Kindled by his life we know a present God and understand in some dim degree the word: "He that abideth in Love abideth in God, and God in him." And that makes all the difference—all the difference to our work, to our temper, to our outlook. "The little more, how much it is: the little less—what worlds away." You know better than I can express it what I mean. It changes the quality and the character of the simplest act of philanthropy—whether it is done with or without the spirit of Jesus. You can go to a friend in want or sorrow resolved to do your best for him. You can go from a sense of duty. You feel that as a member of the Adult School you owe it to him to try and give him a kindly lift. But unless you are moved by something beyond this you will not achieve much. Unless you carry with you some winsome grace of Christian love, some strong yet humble life that can look through tears to triumph, you will not do all you might do. The deepest depths will be unstirred. The very manner and mood of your visit, the very tone of your voice and touch of your hand changes if you go in the love of a Common Master, conscious of a spirit of sonship and brotherhood.

That spirit which burned in the heart of Jesus Christ is the transfiguring force which we must by prayer and effort seek to make our own. *Without it we are too weak for our work.* We shall have lost the key to the inner chambers of the heart of man. The social enthusiasm, the glad comradeship, the ready unselfish service which distinguishes our Adult Schools—all these are magnificent. We may be meekly, not boastfully, proud of the achievement. God grant that we may never lose it. But great and uplifting as human philanthropy may be, it is not all, and it is not

* An address delivered at the United Service of the Notts. Adult Schools' Union in the High Pavement Chapel, Nottingham, on Sunday, April 9, 1911.

enough. You who know me will not suspect that I can speak slightly of the passion for social service and for social reform. Yet loyalty to Jesus, fidelity to the Christian life, means more than that. It means all that, but it means it heightened and transfigured from secularism into a spirituality that can look through and beyond pain and death to eternal life, through and beyond failure and grief to a supernatural joy.

If one of your comrades meets with an accident in the factory or in the pit, and is permanently incurably afflicted so that he has to lie on his back till the day of his deliverance; if another is dying horribly of cancer in the throat; if another has lost his wife or child, and is heartbroken with bereavement—is it quite sufficient comfort for him to know that this world may be getting a little better and brighter year by year, that the conditions of labour are being improved and wages raised and hours of work shortened? Yes, all that is some comfort, and I can well believe that a purely social vision of improved prospects for others may brighten the eyes of a bed-ridden sufferer. But the victorious power, the all-conquering life is within. "Out of the heart are the issues of life." Out of the heart comes the redemptive energy that is not only able to bear, but to exult through the pain and disappointment and loss and death, which no mere social reform, no mere politics, can ever vanquish. Here the last secret is with our Lord. It is well at the beginning of this Passion Week, with the Cross of Good Friday already raised before our eyes—it is well to remember this, and think of one who, for the joy that was set before him endured the Cross, despising shame, and sat down at the right hand of the throne of God. Our fellowship must have that kind of sacrificial passion in it—a passion that can find the bliss at the heart of anguish, and offer life as a ransom for many. It is right, grandly right, to do battle bravely for a better world here and now. But we shall be all the better comrades, we shall fight all the more valiantly, if we know we are armed by a Power not of this world—that we are soldiers of him who said "In the world ye shall have tribulation; but be of good courage. I have overcome the world."

That is the kind of life to which we may to-day all resolve to be loyal. It must be a consecration to the highest which is not ashamed to confess Christ before the world. We must make no priggish or pharisaical parade of it. But we must, in our home, among our friends, in business and abroad, in speech, in conduct, in temper and disposition of heart feel that in some sense we have to maintain not only the honour of our Adult Schools, but the honour of Christ and the glory of God before men, and see that we ourselves bring no shame upon our discipleship. And remember this—that the ideal of a man we seek after has been given to us, has been lived out in history. We have not to seek for him merely in our imagination. Behold the Man! And our loftiest purpose and our deepest loyalty must be to develop in the power of His spirit into a full-grown man, into the measure of the stature of the fullness of Christ.]

LIFE, RELIGION & AFFAIRS.

MR. BRYCE ON AMERICAN PROBLEMS.*

A GREAT deal has happened in the United States since 1888, when Mr. Bryce issued his great survey of her political and social institutions. The task of revision cannot have been an easy one, but it has been undertaken with thoroughness and accomplished without any interference with the symmetry and literary finish of the original work. Where it was possible to do so, additions and corrections have been inserted in the text or printed as supplementary notes; but there are also four new chapters dealing with the latest phase of Immigration, the Negro Problem, the new Transmarine Dominions, and the educational development in the Universities, all of them of the deepest interest and suggestiveness. In one respect Mr. Bryce differs widely from many less highly trained observers of American life. "It was with some anxiety," he writes in his preface, "that I entered on this revision, fearing lest the hopeful spirit with which my observation of American institutions from 1870 to 1894 had inspired me, might be damped by a close examination of their more recent phases. But all I have seen and heard during the last few years makes me more hopeful for the future of popular government. The forces working for good seem stronger to-day than they have been for the last three generations."

The Negro Problem is undoubtedly the most difficult question which the American statesman has to face, so difficult that there is a widespread disposition to leave it alone and to trust to the forces of time to find a way out. At present the white population in the Southern States tends to increase faster than the negro, and there is here some mitigation of the political danger. There is also a growing recognition of the value of coloured labour for the industrial development of the country, and consequently there is a strong economic reason for improving the conditions under which it lives. The figures which Mr. Bryce gives in order to illustrate the progress of the negro population are very remarkable. When they were emancipated they owned no property at all. At the present time they cultivate, as owners or tenants, 746,717 farms; their aggregate property is estimated at between \$400,000,000 to \$500,000,000, and their churches own property to the extent of about \$56,000,000. In 1900, the latest date apparently for which statistics are available, there were 22,000 negro teachers in schools and colleges, more than 15,000 ministers of religion, more than 1,700 physicians and surgeons, and more than 700 lawyers. With this growth in prosperity and intelligence there has been a corresponding development in racial cohesion. There is among educated men of colour, Mr. Bryce tells us, "a growing sense of race solidarity and a perception that instead of seeking favours from the whites or trying to cling to

their skirts, the negro must go his own way, make his own society, try to stand on his own feet, in the confidence that the more he succeeds in doing this, the more respected he will be." We confess that in view of all these facts it is difficult to regard the situation with Mr. Bryce's indomitable hopefulness. It is unreasonable to suppose that 10,000,000 negroes will be content to remain as the helots of American civilisation for the economic advantage of the dominant race. They cannot be excluded permanently from full political rights, and with enfranchisement must come their entrance, on something like equality of terms, into public life. In other words, it is politically inconceivable that the present cleavage can be accepted as a permanent settlement. The softening of the bitterness of race friction, in which Mr. Bryce places his hopes, must be fraught with momentous practical consequences, or it will be of little avail. It is the complexity of the problem and the strong repugnance of the American mind to any solution with even a remote resemblance to equality, which make men opportunists on the subject, thankful for any postponement of the issue, and taking little thought for the morrow.

It is to a newer and less familiar difficulty that Mr. Bryce introduces us in the chapter on the Latest Phase of Immigration. The idea that the American is simply one of ourselves in a new environment receives an unexpected douche of cold fact in the following passage:—"As the arrivals from Ireland and Germany began slowly to decline, Central and Southern Europe became the main source of the gigantic flood of new immigrants, whose total numbered in 1882, 789,000, and in 1907, 1,285,000. Czechs, Poles, Slovaks, Croats, Serbs, Magyars, Finns, Russians—these last nearly all Jews—Slovenes, Roumans (mostly from Transylvania), and Greeks, with a smaller number of Armenians, Syrians, and Bulgarians, have (taken together) latterly far outnumbered the entering Teutons, as the Italians have far outnumbered the Irish. It is computed that over 8,000,000 in all entered between 1900 and the end of 1909, and that over 27,000,000 have entered in the seventy years between 1840 and 1910, twice what the total white population of the United States was in the former year."

This tide of immigration is a new fact. History has nothing to tell us as to its probable consequences upon the future of the country and the character of the people. On the one hand most of these immigrants go to swell the mass of unskilled labour; in religion they are predominantly Roman Catholic; in moral quality they differ widely from the traditional American type; and they are at the same time more prolific than the Anglo-American race, which is showing a strong tendency to decline. In Massachusetts, for instance, the birth-rate among the foreign-born is stated to be three times as large as among the native-born. On the other hand, as grounds for hope that American traits will not be entirely submerged, we have what Mr. Bryce calls the immense assimilative potency of the environment:—"The schools, the newspapers, the political institutions, the methods of business, the social usages, the general spirit in which

* The American Commonwealth. By James Bryce. Completely revised throughout with additional chapters. London: Macmillan & Co. 2 vols., 21s. net.

things are done, all grasp and mould and remake a newcomer from the first day of his arrival, and turn him out an American far more quickly and more completely than the like influences transform a stranger into a citizen in any other country. Nowhere is life so intense; nowhere are men so proud of the greatness and prosperity of their country. These things strengthen the assimilative force of American civilisation, because here the ties that held the stranger to the land of his birth are quickly broken and soon forgotten. His transformation is all the swifter and more thorough because it is a willing transformation."

At present this power of absorbing new and alien elements does not seem to have reached the point of saturation. But it must not be forgotten that the foreign elements probably contribute as much as they receive, though in less obvious ways; and the resultant will be something very different from a slight modification of a strong Anglo-Saxon stock.

Many topics of great interest are discussed in the chapter on the new Transmarine Dominions. America has stumbled as it were by accident into all the difficulties of a colonial policy. Expansion has brought with it a wider outlook and the possibilities of a commercial development which has begun already to react unfavourably upon the naval estimates. There is also the difficulty that colonies in the tropics, inhabited by a subject race, are out of harmony with the American Constitution and the democratic habits of the people. But we must pass these matters by in order to dwell for a moment upon the account of recent developments in education. For it is here that we must look for the development of a steadying and controlling force in the conflict of races and creeds. There has been in recent years an enormous increase in the number of students, both men and women, attending places of higher education. It will come as a surprise to many to learn that the remuneration provided for university teachers is on a very modest scale, and possibly for this reason only a few of the oldest and best-equipped universities are able to enlist the services of men of first-rate ability. The absence of a common standard of proficiency is a serious hindrance to progress, and the devotion to sport among the undergraduates is more conspicuous than interest in intellectual pursuits. But the vast provision which is made for university education remains as a foundation upon which the future can build, when some of the rawness of new communities without any of the traditions of a common culture has passed away. There appears to be a growing opinion in favour of higher standards, more efficient teaching, and more emphasis upon the value of education apart from commercial utilities. Though this may be confined at present for the most part to academic circles, it represents a real effort to train the mind of the people more effectively for the high duties of citizenship. Here is Mr. Bryce's verdict:—

"To one who looks back over the last twenty years, the universities seem to have grown not only in their resources and the number of their students, but also in

dignity and influence. They hold a higher place in the eyes of the nation. . . . The European observer can express now with even more conviction than he could twenty years ago the opinion that they constitute one of the most powerful and most pervasive forces working for good in the country."

Our own political dilemmas begin to appear tame and almost parochial in face of the problems which the United States has to solve, problems unparalleled in complexity and social importance in the history of the world. They will require for their solution not only the breezy confidence in the future with which the American citizen is so richly endowed, but also the instincts of political wisdom, which we have supposed sometimes, we hope falsely, to be the prerogative of older states.

FOR THE CHILDREN.

ODDS AND ENDS OF BIRD LIFE.

I.

THERE is no better holiday in which to study bird life than the Easter holiday time. This is especially true for the beginner, for the absence of leaves on most of the trees gives the birds less chance of hiding from us. Then, too, there are very few newly fledged birds, and every child who has begun to study birds knows how puzzling it is when baby birds are as big as, or bigger than, their parents. I remember spending ten minutes in stalking a hen chaffinch, or what my ignorance took for such, in the hope that she would betray the nest which I supposed her to possess. Imagine my feelings when the bird, which was then sitting in the middle of the lane, began to flutter its feathers out, tuck its head well back into its neck, and open its bill to receive the tit-bit which its parent brought it. The mother was distinctly smaller than the child, and I had trusted too much to size only. One lives and learns! It is true that the number of fully fledged nestlings is very small indeed in April, yet there ought to be a few about, for the March number of that useful little magazine "The Country-Side Monthly" tells, in the page kept for "records," and found at the end of the book, of a blackbird's nest with three eggs found in Essex in the first week in January, a thrush had four eggs in the same place and week, and a starling, with young in the nest, was found in February, near Cockermonth, Cumberland. January was an unusually mild month, and these birds must have fancied spring was really on the way.

This article is intended to help town children to learn about birds and their nests and habits, when the holidays take them into the country. I will repeat two or three hints given by me in former articles, and add some new ones. The old hints are these:—Get up early, and be out before there is any foot or wheel traffic about. In the early hours, the birds and other wild things are far less cautious in showing themselves, for they know quite

well that passers-by are few. Don't expect to see many birds about between eleven and two on a very still sunny day. They have been up and hard at work since before sunrise, and are tired and hot, and many of them are having a day-sleep in a holly bush or some other shelter. When examining a hedge or bush try to walk so that the hedge is between you and the lightest part of the sky. Try the experiment with a laurel or box bush, looking into it first from the sunny, and then from the shady side. You will be astonished at the difference. Now for some new hints. If you are a boy, especially a boy in the small knickerbocker stage, do all you can to conceal that fact from the birds. From six to eleven is about what may be called the "stone age" for boys. It is during these years that the desire to aim stones at all sorts of objects is strongest. Birds, and cats too, are well aware of this, and keep a sharp eye on small boys. I have often stood watching some bird which I was anxious to keep under observation, and have found that it would allow a couple of girls, a slowly moving cart driven by a man, or even a big collie dog to pass; but let a small boy come within sixty feet, and away goes the chance of learning any more about that bird for at least ten minutes. How you are to conceal your boydom is a matter on which you may exercise a good deal of ingenuity. I merely suggest one or two plans. Wear an ulster borrowed from a taller brother, or an old raincoat begged from a sister, or a child's cape put on petticoat fashion round your waist. If you are on a public road, and are very sensitive to ridicule, merely hold the cloak or coat on your arm, keeping the folds of it well in front of your legs. This, let me tell you, is not nearly so good a plan as making a skirt of it, for there may be a bird behind you who will see the fatal knickers and give the warning. "Hi! Nasty boy! Look out!" and away goes the bird which you had been watching stealthily in order to find out whether his tail was forked or chisel-shaped, sometimes a very helpful matter when trying to find out what some inconspicuously coloured bird is.

Be careful if you carry a stick not to show it; hold it close along your side. Sticks and guns are not quite clearly separated in the mind of a bird. Don't, if you are one of a family of six or seven, go in a body to study the looks and habits of birds. Separate into ones, or pairs, and don't fondly imagine that if you talk in a whisper the bird won't hear you. I have a profound respect for the hearing powers of birds. It would not surprise me if they could be proved to hear the sap rising in the twig on which they sit. Ask Mr. Cherry Kearton, ask Miss E. L. Turner, those well-known bird students, and they will tell you that if you wish wild birds to let you into their closest secrets you must learn not only to keep your tongue still, but your eyelids; you must not twitch a muscle, although the midges are enjoying themselves on your nose or brow. You must even breathe as if you were a week-old infant, and not an eager school-child. Here follows advice which I give reluctantly, because I am fond of dogs and do not like to see their sad eyes when they are

forbidden to come out with their owner. Still, if your dog is a noisy one, or has not learned to come to heel at a silent signal, you will find him a great hindrance when bird stalking. Therefore, train your dog with careful kindness, or leave him at home.

If you want to walk up to a bird for the sake of close examination, do not make a bee-line for it, but take a broken or zigzag course, and avoid fixing the bird with your eye. Birds strongly object to being stared at fixedly. If you cannot get a post, a tree trunk, or some other fixed object between you and a shy bird, you must carry some screen with you. A fern leaf, a leafy branch, a bunch of dry stalks can be held before the face, and you can peep at your bird through one or any of these, and it will be less likely to be conscious of your steady gaze. If you go into fields, be scrupulously careful to leave the gate fastenings as you find them, and don't try to get through a hedge unless you are positive that it can be done without increasing the size of the opening. Why should the farmer suffer that you may enjoy?

You will find a great many old nests, go where you will. Observation will show that very many of these are being pulled to pieces. I used to think that boys did it. Now I believe that it is very often, if not mostly, done by birds. Take any old nest out of a hedge and carefully pull it to pieces. You will almost always find young grubs or insects embedded in the moss or leafmould in the bottom. These are often so small that they will be overlooked if the search be a hasty one. In dry weather such as we have had lately the soil is so hard that grubs and worms cannot easily be got out of the ground. The birds are then only too glad to ransack old nests for the sake of the small live things found in them. Perhaps they use some of the old materials to build their new nests, but I do not think this is done to any extent, as old stuff is mostly too rotten. No doubt horsehair is picked out and re woven into nests. One reason why birds so often build the foundation of their nests in the early morning is likely to be the fact that the straws, bents, grasses, and twigs which they use are damper in the morning, and are less liable to crack and break while being carried, or woven. All basket-makers know that it is usual to damp, if not to soak, the cane or osier before weaving with it. Dead leaves are especially liable to fall to pieces when handled in a dry condition, and dead leaves are found in the walls of most nests.

EMILY NEWLING.

THE Jowett Lectures for 1910-11 will be delivered at the Passmore Edwards Settlement, Tavistock-place, W.C., by the Rev. P. H. Wicksteed on Wednesdays, beginning April 26, at 3 p.m., and again at 8.30 p.m. The subject will be "Dante and Aquinas," and the chair will be taken at the opening lecture by the Bishop of Birmingham. Tickets for the afternoon course £1, the clergy and members of the teaching profession 10s. Admission to single lectures 3s. Admission to the evening course will be free. Application for tickets should be made to the Warden of the Passmore Edwards Settlement, Tavistock-place, W.C.

MEMORIAL NOTICE.

THE REV. JOHN PAGE HOPPS.

It is with deep regret that we have to announce the death of the Rev. John Page Hopps, which took place at Shepperton on Thursday, April 6. The news came with a shock of surprise to his numerous friends, as he had preached on the previous Sunday, and it was only lately that anyone had come to regard him as in any sense an old man, so fresh was he in his interest and so eager in spirit. But this sudden and quiet passing into the unseen world, about which he always spoke with such a tender intimacy, seems peculiarly fitting in his case. He remained, as he would have wished, a fighter to the end for the causes of truth and freedom, to which he had dedicated his life.

Mr. Hopps was born in London on November 6, 1834. He was trained for the ministry at the Baptist College, Leicester, and remained in the Baptist denomination for about two years. His theological heresies and broadening sympathies made his position untenable, and in 1857 he became assistant to George Dawson, in Birmingham. From 1860 to 1863 he was minister of the Unitarian Church at Upperthorpe, Sheffield, and from 1863-1869 at the Old Chapel, Dukinfield. In the latter year he removed to St. Vincent-street, Glasgow, in succession to Dr. H. W. Crosskey, and thus began the first of his two memorable ministries. He was in the maturity of his strength and power, and soon made himself felt as a force in the theological and social life of the city. In 1873 he was elected a member of the first Glasgow School Board after an exciting contest in which those who were opposed to his open advocacy of secular education did their best to prevent his return. But his chief work was done during his ministry at the Greet Meeting, Leicester, 1876-1892. The Radical atmosphere of the town exactly suited his temperament. Apart from the quieter and more personal influences of his pulpit teaching week by week, he achieved a remarkable popular success in the services for the people, which he held in the Floral Hall from 1880-1886. He described those years a short time ago as the best, the happiest, and most useful of his life, and the record of them, he said, was the only memorial he cared to have. During the last season on which these services were held, it was calculated that the attendances amounted in the aggregate to about 40,000. They were discontinued because the hall was let to others without consulting Mr. Hopps, and no other building was available. It was a source of deep disappointment to him, and undoubtedly did much to loosen the ties which bound him to Leicester. In 1892 he removed to the Free Christian Church, Croydon. There and in London he attempted similar work, but under less favourable conditions. His judgment was that London lacks the religious fervour, the steadiness, the seriousness, and the sturdy fidelity of the Midlands and the North. From 1905-1909 he was minister

of Little Portland-street Chapel, till, in the latter year, the building so closely associated with the name of Dr. Martineau, was sold. The congregation migrated to University Hall in 1909, and he continued to minister to it till the Sunday before his death.

As a preacher, Mr. Hopps had many of the gifts which lead to wide popularity; clear-cut thought, positiveness of manner, and the simple, picturesque language which wins the ear of the crowd. He will be remembered by many as a keen and skilful controversialist. He could treat his opponent with perfect courtesy, but he gave no quarter in argument. The old-fashioned orthodoxy, from which he had come out, existed for him as a clear and definite system of teaching against which his reason and his heart both rose up in protest. He was conscious of it as the enemy in the background, and it developed a theological manner which thrived on opposition. A considerable mass of controversial literature, mostly tracts and short pamphlets, stands to his credit. Some of them are already a little obsolete, except as a criticism of that diminishing band of the old stalwarts, for whom there are no widening horizons and no new aspects of truth. But behind the alert controversialist, making itself felt in all his intercourse with men, was the soul of goodness, rooted in deep convictions and overflowing in wide human sympathies. The project of his later years, "Our Father's Church," was a beautiful expression of this side of his character. Into this informal society of the Spirit he hoped to gather those who were scattered abroad, the men and women, who, in spite of all external differences, were conscious of their spiritual brotherhood. It cannot be said that this propaganda, to which he gave much time and thought, evoked much response; but it was eminently characteristic of his own confidence, that a simple form of faith could be found, which would satisfy the deepest human needs.

Mr. Hopps' pen was never idle. He was a practised journalist. Every month he issued first *The Truthseeker*, and then *The Coming Day*, a religious miscellany, mostly written by himself. He was a frequent contributor to the daily press, and his incisive letters on religious, social and political topics, made his name familiar to a wide circle of readers. In politics he was always an advanced Liberal, and he took his place quite fearlessly on the unpopular side at many a national crisis, when feeling was running high. His one attempt to enter Parliament was unfortunate. In 1886 he opposed Lord Randolph Churchill in Paddington. His defeat by 2,576 votes to 769 saved him from immersion in parliamentary work, which might have withdrawn him from his true sphere in the pulpit. In recent years he was a frequent contributor to the columns of *Light* the Spiritualist organ, thus maintaining to the end the strong convictions on the subject of Spiritualism, which he had formed in early manhood. A long account of his work, with a characteristic portrait appeared in the columns of *Light* on February 18. Many causes will be the poorer for his death, and the ministry to which he

belonged, and in which he was always strong enough to occupy a position peculiarly his own, will miss the kindling influence of his personality, and the gifts of clear thought and simple speech, which to the end commanded popular attention, and placed him as a man apart among his contemporaries.

MEMORIAL SERVICE AT UNIVERSITY HALL.

The morning service at University Hall on Sunday last was in the nature of a memorial service, and, although Mr. Hopps' death had really only become known to most people on the previous day, there was a large congregation. The service, which was conducted by the Rev. J. Arthur Pearson, was taken from the prayer book compiled by Mr. Hopps, and had, in fact, been chosen by him for the morning. The choir sang the anthem "Blessed are the Dead who die in the Lord," and two of Mr. Hopps' hymns were also sung. The Rev. W. Copeland Bowie and the Rev. J. A. Pearson delivered memorial addresses.

In the course of his address the Rev. W. Copeland Bowie said that many men naturally fell into classes or groups, but Mr. Hopps could not be classified. He stood by himself, and could never be mistaken for anyone else. No one who had heard him speak, or who had come into personal contact with him, or who had read what he had written, could fail to recognise that here was a strong and vivid personality, a man with a mind, character, and temper all his own.

His characteristic note was a fearless buoyancy of outlook upon life and the world; he had a caustic contempt for bigotry in theology, and an equally caustic contempt for jingoism in politics, which led him at times, perhaps, to be less than just in speech to those from whom he differed. He was unconventional by nature, not of set purpose. He did not "pose" as unconventional as some people do, and so become tiresome; his unconventionality was interesting and winsome. There was always plenty of dash and pungency in his criticisms of men and of policies which he detested. He disdained all leading-strings, and no one could have bridled his tongue or dried the ink off his pen.

And yet he was the most cheery of optimists, no matter what had happened or was happening around him. There was none of the old man's despondency or despair of the world. In his inner thought and life there abode a wonderful sweetness, beauty and charm. You see this revealed in many of his hymns and prayers; and it was evident when he was conducting a religious service.

As preacher and speaker he had a simple, direct, telling style; he was not a learned man or a scholar in the technical sense; but he possessed a wonderful gift of clear exposition and of forceful speech. He loved his mother tongue; he was familiar with the Bible and other good books; Saxon English, as distinguished from its more Latinised forms, had in him a fervent admirer and an eager disciple.

It was this power of simple, clear, direct speech which made Mr. Hopps such a power on the platform, and when addressing working men and women. He was not

an "orator" in the classical sense; he was a speaker who knew by instinct how to hold the attention of an audience, and to drive home his points to the mind and conscience of his hearers. He was a pioneer in the work of attempting to reach the unchurched masses with the message of a rational and reverent religious faith. His services and addresses at Leicester were models which those who desire to make religion a living influence among the common people would do well to follow—if they could.

His written words have been more widely read than those of any other Unitarian minister in this country. Tens of thousands of tracts and pamphlets have been circulated all over the world, wherever the English language is known. He brought enlightenment, courage, joy, and peace to countless men and women. He was intensely modern in his thought and feeling; he kept a keen watch on all that was going on around him. He was alert and quick to detect ignorance, superstition, injustice, and wrong; and he could lash them with a whip of scorpions. And yet at heart he was tender as a child, lovable as a woman, kind and considerate to all; and with faith and hope unquenched and unquenchable.

His religion was not kept in a sealed compartment; it permeated his daily thought and life. The consciousness of the unseen was present to him always—present in more concrete form than it is to most of us. The transition from life to death was to him only a semblance; there is no death; all is life as God is life and love.

A brave, noble, affectionate man; always a fighter; but his battle was waged against injustice and wrong; always a prophet, but his prophecies were of greater coming good; always a believer, but his faith was in a God of truth and love whose tender mercies are over all and in all. He saw (to use his own words) "in the worlds beyond the veil, paths that lead up and on to ever higher stages of unfolding life, in a grand harmony of ascending souls, onward to the infinite central Sun of Being."

THE FUNERAL.

The funeral took place at Woking Crematorium on Tuesday last, and was attended by members of the family, personal friends, and representatives of the various societies and public bodies with which Mr. Hopps had been connected. The service was conducted by the Rev. Henry Gow, who gave the following address:—

We would bring to-day not so much the tribute of praise as the tribute of affection and gratitude. This man, this rugged warrior for truth and strenuousness whose body lies here, would not have wished many words of praise. His thoughts were turned ever towards the work he felt called upon to do, and not upon himself. But it is right and fitting that some expression should be given to what is in many hearts to-day, sorrow for the loss of a friend, admiration for his talents, gratitude for his help, and reverence for the transparent sincerity, and the high indomitable courage which shone through all his life. In that long,

strenuous, honourable life, no one can recount all the good that he has done, all the influence he has exerted over other lives, all the respect and affection that he has aroused. He was a man who never shrank from controversy on behalf of what he held to be the truth. He left others in no doubt of what he believed. His thoughts were incisive, clear, and firm. He never hesitated to say what he thought, however unpopular. He was a man who did not know the name of fear. But he was a man also, as those who knew him best most fully realised, of a deep, underlying tenderness, of fine poetic feeling, with a passionate sympathy for the weak and the oppressed, and with a faith in God simple and pure as that of a little child. He had a power of direct and forceful appeal which enabled him at some periods in his ministry to gather round him multitudes of men and women, who listened thoughtfully and gladly to his words. His writings have gone out widely into the world, and have been read with eagerness by very many outside the circle of the churches, of which he was an honoured faithful minister. In every town where he laboured his personality was felt and recognised. His was a power that could not be ignored. Most of all, perhaps, in Leicester, where his largest work was done. He roused opposition as a man so uncompromising, so determined, so firm in his convictions, so courageous in expressing them, must always do. But he never lost the respect of those who disagreed with him, and he had a wonderful far-reaching power to touch the hearts and inspire the lives and deepen the faith of those who were able to receive his message. There are very many over whom the breath of his influence came as a waking to new life, a call to fuller consecration, a light in dark places, a revelation of the sternness and the beauty of a Christian life. He was, in some ways, a lonely man, as the mystic and idealist must often be, daring to stand by himself, unable easily to work with others, possessed by his message, giving himself with continuous and never-flagging energy to the work he had to do. There was a vivid force and reality about all his words and life. No one could doubt for a moment his sincerity, his earnestness, his devotion. He fought with all his strength, from youth to old age, for what he believed to be the truth, and there are many to-day who will look back with gratitude and affection to what he did and what he was.

He was no unhappy warrior. Many as were the conflicts in which he was engaged there was an inward happiness and strength about him which kept him full of peace and confidence. This man meant what he said with all his heart and mind when he spoke of God and of the soul. His religion was absolutely real. He lived by it and trusted in it to the last. He had no dread of death. He looked forward with eager joy to what God had in store for man beyond the gates of death. He was certain, beyond all other certainties, that death was only the beginning of a new and higher life. We may be glad and thankful that God spared him long suffering and weariness and weakness. For his energetic spirit it

would have been the hardest and sorest of trials.

He has been called in the fulness of his activity into the higher life. Old age had not dimmed his insight or weakened his powers. Indeed, we cannot think of him as old. He had all the enthusiasm and ideals of youth ripened by experience, deepened through suffering. He has passed as he would have wished at a bound into the unseen world, that world of whose existence he was so certain, to which he looked forward with such confidence and joy; that world in which he helped others by word and life more fully to believe. Our hearts are full of gratitude and of affection towards him as we say now for a little time farewell.

MEETINGS AND SOCIETIES

COMPREHENSION AND RELIGIOUS FREEDOM.

THE FIRST PROVINCIAL ASSEMBLY LECTURE IN MANCHESTER.

At the last annual meeting of the Provincial Assembly of Lancashire and Cheshire a resolution was passed establishing a Provincial Assembly Lecture. The Committee has been very fortunate in being able to secure the Rev. James Drummond, D.D., LL.D., as the first lecturer. Dr. Drummond is himself one of the oldest members of the Assembly, having been connected with it for over fifty years. The lecture was delivered in Cross-street Chapel, Manchester, on Thursday, April 6, the subject being "Ecclesiastical Comprehension and Religious Freedom as illustrated by the history of the Provincial Assembly." The chair was taken at 7.30 p.m. by Mr. Councillor H. Coventry, President of the Assembly. Apologies for absence were received, among others, from the Bishop of Burnley, Dr. Moulton, Rev. Mr. Hennesey, and the Rev. John Jowett Wilson. Dr. Drummond's lecture, which lasted over an hour, was listened to with unflagging interest throughout. It was compact in argument, beautiful in spirit, and in many passages glowing with inspiration. Those who were present will not soon forget the venerable presence of the lecturer, nor lose the impression of his message and appeal. It is hoped that the lecture will be printed in full. Meanwhile a correspondent has supplied us with the following impressions:—

History of the Assembly.

The opening section presented a compact and suggestive survey of the history of the Provincial Assembly. We were reminded that our present peace and safety in the exercise of our liberties were dearly bought by our Presbyterian forefathers. The Assembly, though of more recent date in its present form, had its roots in the stormiest period of English history. It was a remnant of the Presbyterian form of Church Government established by Act of Parliament

in 1646. The Provincial Assembly of Lancashire was constituted in 1648, but came to an end with the Restoration. After the Toleration Act, a provincial meeting of Lancashire ministers was founded in 1693. A similar meeting of Cheshire ministers had been founded in 1691. The meetings of the two counties were united in 1765, and from this year, notwithstanding variations in its descriptive title, and modifications of its constitution, we date the existence of our Provincial Assembly. The peculiarity that has distinguished the congregations of the Assembly is their ascent from a rigid Calvinism to Unitarianism. This is a prodigious change; and that the same religious community should, with clear consciousness at once of its spiritual self-identity and of its theological variability, pass through such an experience, is without example in this country except in these churches of our forefathers. The process of change by no means came to an end when they reached the goal of Unitarianism. The theology generally held by Unitarians to-day differs fundamentally from that of Priestley and Belsham. This continuous movement, while naturally occasioning some controversy, has never been stopped by an appeal to law and standards, and none have been ejected from fellowship owing to their inability to subscribe some authoritative creed.

English Presbyterian Principles.

This extreme latitude in the formation of opinion must appear the more surprising when we remember the narrowness and intolerance of the early Presbyterians. And yet there must be something in the English Presbyterian principles which led, perhaps almost insensibly, to that openness of mind and freedom from dogmatic bonds which for so long a period we have cherished as our dearest birth-right. What are these principles? First, the Presbyterians were always in favour of comprehension as opposed to toleration. These two principles must be very carefully distinguished in their character and aim. Toleration, while it seems to secure liberty of conscience, and saves religion from coercion by the State, nevertheless implies methods of exclusion and feelings of contempt. While it demands the largest latitude on the part of the State, it may have narrow and rigid terms of religious communion. On the other hand, the principle of comprehension, while allowing the widest latitude in the terms of communion, is not inconsistent with the fiercest intolerance towards those who cannot or will not be comprehended. The Church of England, in the time of Charles II., was unfortunately neither comprehensive nor tolerant; and the toleration in which it was ultimately obliged to acquiesce, after having rejected all terms of comprehension, was based upon the assumption of solitary Divine right, and was forced upon it by political necessities arising out of its own exclusiveness. In opposition to this toleration, which finally broke up the religion of England into a multitude of sects, comprehension, which was advocated by the Presbyterians, seeks to include within

one Church all sincere Christians, and to do so by limiting the terms of communion to fundamentals. At this time there was no question of opinion; for the Presbyterians were willing to accept the doctrinal articles of the Church of England, and even in regard to the government of the Church were ready to acquiesce in a modified episcopacy. But the more zealous spirits among the Episcopalians were determined to drive them forth, hoping, no doubt, by adequate persecution to destroy them, and gather their humble followers once more into the established fold.

The Nonconformist Conscience.

But they had not reckoned with the Nonconformist conscience. The ejected ministers drew loving and devoted congregations after them, and, instead of being cowed and defeated, they came forth from the furnace of affliction strengthened and purified. While retaining the name Presbyterian, they did not revive the Presbyterian government and discipline, but sought to exhibit within their own borders the principles of comprehension which they had vainly sought in the Church. We have learned to think that liberty is a necessary condition of healthy growth; but it was not the love of liberty that in the first instance drove the Nonconformists into their separate position. They withdrew from the Church because they could not, with undisturbed conscience, accept the conditions that were imposed upon them. They were not arrogant or self-willed. They quitted with heavy hearts the spiritual home, which they had endeavoured, not to destroy, but, in the exercise of their best judgment, to exalt and purify. Here lies the great example which our forefathers have set us. Our ways are not their ways, nor our thoughts their thoughts; but we trust that the holy flame of conscience, burning on the altar of the heart, and their high devotion to duty, as the task laid upon us by God, have never ceased among us, and that as consecrated priests of righteousness we shall long uphold in the world the banner of a victorious faith, which, in the simplicity of self-surrender, can endure hardness and privation for the establishment of the Kingdom of God.

The Principle of Non-Subscription.

The two principles of comprehension and the supremacy of conscience imply, as their practical result, the rejection of subscription to articles of belief which have been framed, as the case may be, by the wisdom or the folly of men. Our forefathers, wearied with the long strife of parties, dismayed by the unchristian spirit which that strife evoked, and humbled and chastened by their own sufferings, yielded themselves to the silent operation of their cherished convictions, and based their congregations and their schools of learning, not on a doctrinal but on a spiritual foundation. "Fundamentals" tended to become fewer and fewer, and finally resolved themselves into "the sufficiency of Scripture." Even this principle was not made a test. The inerrancy of Scripture was accepted by all Protestants, with the possible exception of the

Quakers. It seemed superfluous therefore to demand assent to it as a test of membership in a Protestant community. What we should observe, however, is this, that freedom from subscription in the Presbyterian churches did not betoken any leaning towards doctrines regarded at that time as heretical, or a wild desire for the lawless wanderings of the intellect, or a rationalistic or sceptical impatience with all positive doctrine, but rested on a clear principle which seemed adequate to every need of the Christian life, and provided a basis of faith, which, though it was open to diversity of interpretation, nevertheless clearly presented to every candid reader the essentials of a saving belief. At what precise period the English Presbyterians adopted the principle of non-subscription to articles of belief as essential to the healthy working of Christian faith we are unable to say. But the events connected with the meeting at Salters' Hall, in 1719, are justly appealed to as evidence of the wide recognition of the principle at that time. We may regard it as established that prior to the formal constitution of the existing Provincial Assembly, the congregations composing it had accepted with clear and deliberate purpose the principle of non-subscription to articles of belief, and that this principle was based on the acceptance of the Bible as the one authoritative rule of faith and practice. But even this fundamental assumption was left without ecclesiastical definition, and was rather taken for granted than imposed as a test.

Liberty and Authority.

Let us now observe some important points implied in the principle of non-subscription. First, then, our inherited liberty is not a wild and lawless freedom, asserting our right to take our own way in fierce revolt against falsity and bigotry. In other words it is not an empty freedom. Our liberty depends on the recognition of a controlling Divine authority, which is so supreme in its declarations, and so imperial in its demands, that all other authorities retreat before it, and leave the soul unhindered in the humility of spiritual exaltation. Here was no cold unbelief, chafing against barriers erected on its devious way, but a glow of faith, which longed to hear for itself the voice of God, and to feel with adoring wonder the touch of the Holy Spirit. Hence it followed that the fundamentals of Christianity were transferred from the intellect to the heart. Though our people have never been indifferent to theological truth, and may sometimes have entertained even an exaggerated view of the mischief of theological error; nevertheless the belief in a saving orthodoxy melted away, and the redeeming power of Christianity was found in its creation of spiritual character and conduct. This conviction has characterised every stage of our history. No one, whether calling himself Presbyterian or Unitarian, has ever represented salvation as depending on his own particular views, or has experienced the slightest difficulty in recognising and revering the saintliness of those who were the farthest removed from him in theological thought. In our hearts we embrace the whole of Christendom,

and in the private sanctuary of our thought we gather around us the heroes, the prophets, the saints of every section of the universal Church, and pour forth our aspiration and our prayers in that vast company of the children of God.

Unfettered Theology.

A further result of non-subscription was that the whole domain of theology was thrown open to free investigation. In regard to the Bible itself the field was left clear for all the critical investigations of the last century and a half. There were disturbances of faith. There was controversy. But gradually the passage was made into a new world of thought. The infallibility of the Bible is no longer maintained. We can now perceive that the gain has been great. The profound and hidden utterances of Biblical writers have risen into view with the glory of a new revelation, and display deep things of God to the spiritual discernment of the pure in heart.

The Spirit of Life in Christ.

But have we, then, any central thought answering to the old watchword of the sufficiency of Scripture, a thought rich in spiritual contents, and powerful for the building up of Christian character? Yes, we might adopt as our watchword the sufficiency of the Spirit of life in Christ. To look, under the influence of that Spirit, into the fathomless abyss of God's love, to find there the fount and principle of our being, and to endeavour, with the help of prayer and grace, to make our lives conformable to it—this lifts us to a height whence we can look down on the surging sea of intellectual strife, and behold the one supreme Spirit moving on the face of the troubled waters. This has been the real root of our life through two centuries of struggle. We are heirs, not only of a free theology, but of a freedom based on profound and sincere piety, steeped throughout in the finest spirit of Christianity.

After answering criticisms of our position as too negative and sceptical, and indicating the progressive and reverent advance of our theological development, the argument was well summed up in these words:—"Knowledge passes away, not because it is false, but because it is inadequate; and theology expands into enlarging forms of truth and beauty as we ourselves are transfigured from glory to glory."

The Unity of the Spirit.

The lecture then concluded as follows:—"So, then, our old ideal of a comprehensive Church remains, changed indeed in form but not in essence, and combined, not with toleration, but with genuine sympathy and respect towards all serious conviction. The time is past when we can hope for one comprehensive Church of England, which will gather into itself every variety of thought and worship that bears the Christian stamp. In an evil day the Established Church chose the narrow and exclusive policy, insisting on terms of communion which it did not itself believe to be Divine; and thereby, instead of crushing its rivals, it established dissent, and has split the English-speaking race into a multitude of sects. But men are

becoming weary of the old hostility, and more spiritual standards of judgment are asserting their authority. So long indeed as men have different convictions and preferences, sects must remain; but these may be bound to one another in the Unity of the Spirit, and feel that they are only divisions in the one great Christian army, marching by their several paths towards the Kingdom of God. Sects which have exchanged toleration for mutual respect, and on fitting opportunities hold communion with one another, are virtually one Church, though each may have to move upon its own lines, and, under the influence of the one Spirit, conduct separate operations according to the measure of its light and its ability. This sense of unity is slowly spreading. Thought is overleaping the artificial boundaries that have too long divided us, and thinkers from many countries and denominations can meet together in a fraternal congress, to gather the sacred enthusiasm of common worship, and to cheer one another as they climb towards the resplendent height where transfigured souls behold the vision of God. There are some who try to frighten you by saying that liberal Christianity has failed. Believe it not. Never before was it marching to such assured victory. This or that imperfect notion may have passed away; but liberal Christianity is something far other than a fixed system of rational dogmas. It is a spirit emancipated from the bonds of human authority, and ascending with Christ in adoring worship of the God of truth and righteousness. It is the spirit which is restoring its universality to the religion of Christ, and with his world-embracing love recognises the sons of God wherever and under whatever name men are led by the spirit of God. O brethren, cherish this divine freedom, and help on the glorious day when the communion of every sect will be wide as the charity of Christ, when faithful souls everywhere will worship the Father in spirit and in truth, and in the might of a common love keep the unity of the spirit in the bond of peace."

A vote of thanks to Dr. Drummond was proposed by the Rev. J. Collins Odgers, B.A., seconded by Mr. John Dendy, and carried with acclamation.

COMPLIMENTARY DINNER TO DR. DRUMMOND.

On the Friday succeeding Dr. Drummond's noble lecture before the Provincial Assembly in Cross-street Chapel, Manchester, some of his old students resolved to do honour to their teacher and friend by entertaining him to dinner. The idea originated with the Rev. T. B. Evans, M.A., of Heywood, who acted as secretary and convener. The following were present:—Revs. Dendy Agate, B.A., P. M. Higginson, M.A., George Evans, M.A., T. B. Evans, M.A., E. L. H. Thomas, B.A., Arthur W. Fox, M.A., W. E. George, M.A., A. Cunliffe Fox, B.A., E. D. P. Evans, J. H. Weatherall, M.A., W. Whitaker, B.A., Felix Holt, B.A., Neander Anderton, B.A., R. N. Cross, M.A., J. Islan Jones, B.A., E. Gwilym Evans, B.A., Francis Wood, Bertram Lister, M.A., E. E. Jenkins, and C. M. Wright, M.A. The Rev. Dendy Agate occupied the chair, and was supported by Dr.

Drummond on his right. The Rev. T. B. Evans occupied the vice-chair, and read apologies for absence from the Revs. R. Travers Herford, B.A., A. W. Timmis, and Thomas Robinson. The last-named was too ill to be present, and a telegram of sympathy and good wishes was sent to him. After dinner the President proposed the health of the King. The Rev Arthur W. Fox next proposed the health of "Our Teacher and Friend." Dwelling upon Dr. Drummond's high excellence as a scholar, he spoke also of the beautiful spiritual power of his life, and expressed the warm affection of all present to their guest. He was well supported by the Rev. J. Islan Jones as one of the youngest of Dr. Drummond's students, who made a very felicitous speech touched with deep feeling. Dr. Drummond's reply was touching and beautiful. He expressed the strength and comfort it gave him as an old man to receive testimony of the warm affection and gratitude in which he was held by his students. At the same time he set forth his high ideal of scholarship and life. "Alma Mater" was the next toast, ably proposed by the Rev. Wm. Whitaker, and responded to by the Rev. P. M. Higginson. The Rev. E. D. P. Evans next proposed "Our Kindred Colleges," to which the Rev. George Evans responded with warm affection on behalf of Caermarthen Presbyterian College, and the Rev. E. L. H. Thomas with mingled wit and affection on behalf of the Unitarian Home Missionary College. The Rev. R. Nicol Cross then proposed, "Religious Liberty" ably and with feeling, to which the Rev. J. H. Weatherall replied with his wonted vigour, taking the opportunity of speaking in high terms of the true theological freedom of Caermarthen College. The Rev. W. E. George suitably proposed "The Provincial Assembly," which was responded to by the Rev. Neander Anderton, its junior secretary. Each of the speakers took the opportunity of expressing the warmth of his regard for Dr. Drummond. The dinner was in every way a happy gathering alike to the guest of the evening and to his "old boys," and a richly won tribute was paid to one so highly honoured by all of those who have had the privilege of learning from him and meeting him in personal friendship.

THE LIVERPOOL DOMESTIC MISSION ANNUAL MEETING.

THE annual meeting of the subscribers and friends of the Liverpool Domestic Mission Society was held at the Mission on Tuesday evening, the 4th inst., the retiring president, Mr. Hugh R. Rathbone, J.P., in the chair.

There was a good attendance, amongst those present being Rev. C. Craddock, Rev. J. C. Odgers, Rev. H. D. Roberts, Mrs. George Holt, Miss Holt, Miss Johnson, Miss Florence Melby, Miss Meade-King, Miss Rathbone, Sir Benjamin Johnson, Councillor F. Bowring, Councillor C. H. Brunner, Mr. and Mrs. Arnold Rathbone, Councillor B. P. Burroughs, Mr. and Mrs. Joseph Coventry, Mr. Philip H. Holt, Mr. A. W. Hall, Mr. Lawrence D. Holt, Mr. Walter Holland, Mr. Marquis (of the Univer-

sity Settlement), Mr. R. H. Armstrong and Mr. C. Sydney Jones; also the missionaries, the Revs. T. Lloyd Jones and Jos. Anderton. A telegram was read from the hon. secretary (Mr. Harold Coventry), apologising for absence, he being out of town.

The report of the Committee, read by Mr. Armstrong, remarked upon the fact that 75 years had elapsed since the foundation of the Mission (on April 1, 1836), and referred to the death last year of the Rev. S. A. Steinthal, one of the Society's missionaries in the old days at Beaufort-street. The report mentioned the fact that the Sunday-school is now better provided with teachers than for some years; and also welcomed the foundation of a branch of the Boys' Own Brigade in connection with the Mission. A feeling reference was made to the great loss sustained by Mr. Anderton, the assistant missionary, in the death of his wife.

The accounts showing a large deficit on the year's working, the Committee pleaded for an increased measure of support.

The Chairman, in proposing the adoption of the report and accounts, emphasised the value of the provident work of the Mission, in connection with which they had been assisted by a band of workers from the University Settlement. In view of the decision of the Liverpool Education Committee to close the doors of the elementary schools to children under five, it might be that in the poorer districts some new arrangements would have to be found for dealing with infants. Something in the direction of day nurseries would be absolutely necessary if the policy of the Education Committee regarding the younger children was inevitable. He hoped that the work of the Mission would never be divorced from the religious tie.

Mr. Walter Holland, in seconding, regretted that there was an accumulated deficiency of £600 on the funds of the Mission. Since the closing of the accounts he had received several good donations. If they could establish Missions such as that in every poor district of Liverpool they would reduce the amount of distress, destitution, and despair very materially, and at the same time limit the state of degradation caused by intemperance.

Sir Benjamin Johnson, in moving a vote of warm appreciation and sympathy with the missionaries and voluntary workers, said:—"I have much pleasure in proposing this resolution of thanks to the missionaries and workers. It is a mere platitude to say that personal service in the cause of humanity is the highest form of altruism. It is so easy to give a £5 note to a good cause, especially when the £5 is a guinea (which it usually is), but it is not so easy to share the sorrows and bear the burdens of our fellow mortals, and week in and week out to minister to their needs and speak the truth in love to them. Such devotion merits not only our poor approval, but will surely earn the highest reward. To all those who spend their time and strength and thought and energy in this labour of love our thanks, and the thanks of all good citizens, are due. In giving themselves to this work it seems to me they are choosing not only the better part but the best of all things, for surely the greatness and

glory of life lies not in the pursuit of wealth or pleasure, still less in selfish isolation from one's fellows, but in the display of noble energies, of gentle pity, of industrious devotion to the common good. It is open to the cynic to say that the subscriptions of wealthy men to benevolent institutions merely represent the ransom which they have to pay to silence the crying of the poor, and to release their own consciences from reproach. I do not share this bitter charge, but I do think that what we call charity is often in reality only justice. However that may be, it is certain that without the zeal and personal service and sacrifice of such as those referred to in this resolution, the work of all societies and institutions would be barren. Hence the sincerity of our sympathy and the warmth of our thanks. You will perhaps allow me to say a few words in regard to the work of the Mission as set forth in the report. It is not possible or necessary for me to dwell on its many-sided activities, though your president's speech has opened many inviting topics. All its agencies are beneficent and helpful, and calculated to bring sweetness and light into this neighbourhood of 'crowded woe-worn' streets, where alas! so many of our fellow mortals seem doomed to live ignoble lives and die obscure deaths. What I confess impresses me most—mere politician though I be—is the fact that the work of this Mission is based on a recognition of the spiritual possibilities of the people and the need of moral advance to make permanent their material improvement. Horace Bushnell stated a great truth when he said 'the soul of all improvement is the improvement of the soul.' Although my work in life lies outside the strictly religious sphere, I am free to admit that even a perfectly ordered world, so far as external government goes, will not necessarily produce either good or happy men and women. Behind and beyond all social and legislative effort is the need for that individual growth and development which alone can produce those resources, which may make life useful and happy. Whilst acknowledging this, I am not the less impressed with the endless injury done both to the bodies and souls of men by an evil material environment. The Kingdom of God is within us, but the Devil has no right to a freehold in this good world of ours.

"Now may I, as a stranger, say that in the region of municipal and national endeavour I know of no body of men who have done more, by their civic spirit and public advocacy, in support of all good causes to improve the conditions of life in this city, than those whose names are associated with this Mission. Whilst there are some philosophers who maintain that the ultimate good for which we should strive is the realisation of the greatest sum of happiness in the world, there are others who hold that character and not happiness is the all important thing. Fortunately it is unnecessary for anyone engaged in practical social work to decide between those two views, because his course of action would have to be very much the same whichever view he adopted. If he finds a family occupying a filthy and overcrowded room amidst depressing and degrading surroundings,

suffering from lack of food and clothing and decent comfort, he will find it exceedingly difficult to elevate their character without first doing something to improve the miserable circumstances of their lives. The work of this Mission is doubly blessed, therefore, inasmuch as, whilst basing its appeal on religious grounds and making that appeal an inspiration to public and civic effort, it seeks also to deal with individual distress and to feed the hungry, to aid the fallen, to help the weak, and to provide ways and means by which the good in men may be developed and happiness and comfort assured. I say this most gladly, but I cannot help feeling how inadequate the efforts of all our organisations, and institutions, and societies are, after all, to deal with the difficulties, the dangers, and diseases of our city life. The problems are so complex, the needs so urgent, the tasks so formidable. I am afraid we must admit that even in a work so many-sided as this, we are only touching the fringe of the perplexing evils of our modern civilisation. The fact is, no one set of men, or of ideas, or of efforts can bring us salvation. There is no broad road of escape, no obvious path through the wilderness. It can only be by the combination of all forms of effort—political, civic, social and religious, and not least by that helpfulness of each man to his neighbour which is the special characteristic of this 'ministry of visitation,' that the vice and desolation and nameless misery of slumdom can be destroyed, and either personal or national redemption achieved. And yet we are not without encouragement in our dimly cherished hopes for the future of mankind. It is something that we are alive to the greatness of the task, it is something that we are prepared to acknowledge and condemn and struggle against evil in all its shapes and forms. We admit we possess no miraculous power to solve the problems of life, to prevent its tragedies, to assuage its sorrows, to remedy its perversities. But it is given to us to wage a perpetual warfare against the economic and the social conditions which injure our race, and to help by our personal service and sacrifice our disinherited fellows. It is our inspiration to feel that all such effort and conflict bring nearer the vision of a world not indeed free of poverty, or vice, or error, or injustice, but relieved of many of the giant evils and problems of our own day. May that rainbow vision be yours in the pursuit of those noble purposes for which for 75 years this Mission to the souls and bodies of men has fought and struggled."

The resolution was seconded by the Rev. H. D. Roberts. He expressed the hope that the City Council would rectify the great mistake that had been made by the Education Committee in excluding children under five from the schools.

The resolution, after support by Mr. Sydney Jones, was carried with cordiality, and the missionaries, the Revs. T. Lloyd Jones and Joseph Anderton, responded.

The election of the committee, with Councillor F. Bowring as president, was moved by Mr. Philip H. Holt, seconded by Mr. Arthur W. Hall, and supported by Mr. Marquis.

A vote of thanks to the chairman concluded an encouraging meeting.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A COUNCIL Meeting of the British and Foreign Unitarian Association was held at Essex Hall on Monday, April 10, when the chair was taken by the President, the Rev. Charles Hargrove. There were also present Mr. G. W. Brown, Miss Burkitt, Mr. Edward Chitty, Mr. G. H. Clennell, Rev. Rudolf Davis, Rev. Delta Evans, Miss H. Brooke Herford, Miss Florence Hill, Mr. H. B. Lawford, Mr. I. S. Lister, Miss Lister, Mr. C. F. Pearson, Rev. H. Woods Perris, Mr. Ion Pritchard, Rev. Charles Roper, Mrs. Henry Rutt, Miss Tagart, Mr. A. A. Tayler, Rev. W. Wooding, and the secretary.

Apologies for absence were read from Sir William Bowring, Miss Colfox, Rev. Dr. C. A. Greaves, Rev. H. Bodell Smith, Rev. H. S. Tayler, and others.

The Report bore testimony to the increasing activities of the Association, and was on the whole a very encouraging record of work done during the past quarter. At its conclusion the Rev. W. Copeland Bowie referred to their sense of deep loss in the recent death of Lord Airedale, the Rev. James C. Street, and the Rev. John Page Hopps. A letter from the Rev. W. G. Tarrant, from Cape Town, giving a cheery account of his warm reception in South Africa, and of the churches he had already visited, was also read.

The President, in moving the adoption of the Report, referred with much feeling to the fact that they had lost three of their number since the last meeting, men who were eminent each in his own way, and loyal supporters of the truth. Lord Airedale, with whom he himself had been on terms of friendship for some thirty-five years, was a man of business, a successful man of affairs, and well-known in the political world, but from the first time that they met he had also been an unwavering and consistent supporter of his chapel and faith, and up to the last he appeared before the world as a strong, vigorous-minded, and courageous personality. Their dear friend Mr. Street was also a man of intense loyalty to his convictions, who had been a sturdy champion of liberal religion years before he knew him. He was not afraid of taking an unpopular side and standing by it, and to the last he lived for the truth. The Rev. John Page Hopps was one whom he honoured for the strong individuality which made him to a certain extent a man apart, and gave him such an influence over large numbers of people who loved him and listened to his message without associating themselves in any way with Unitarianism. His word was heard far and wide, for he preached to a numerous host in all parts of the kingdom, and wherever there was a wrong to be righted in the world of religion or of politics no fear of giving offence ever kept him from denouncing it. They must not think of the death of such men mournfully, but thank God for them, and for their work in the world. Referring to the numerous activities of the Association which the Report recorded, Mr. Hargrove said that their opportunities were very great, as never before had people been so ready for

the message of liberal religion, not only in England but also among the freer people inhabiting our Colonies. If once Unitarians got out of their parochialism, and realised how great was the cause they had taken in hand, they would receive such support as they had never had before, and it would not be necessary to curtail so many enterprises because they had not the money to go on with them.

A few remarks were made and questions relating to certain statements in the Report put by Mr. Isaac Lister, Mr. Ion Pritchard, Mr. Clennell, the Rev. Rudolf Davis, and Miss Florence Hill. The motion was seconded by Mr. C. F. Pearson, and passed unanimously. Before the close of the meeting the following resolution was submitted by the President and passed unanimously:—That we, the Council of the British and Foreign Unitarian Association, welcome with heartfelt thankfulness as "good tidings of great joy which shall be to all people" the news that a treaty of arbitration is in preparation between Great Britain and the United States of America. As representing the Unitarians of this kingdom we make earnest appeal to our brethren of the New World that, united as they are with us in the same faith of the universal Fatherhood of God, and the brotherhood of all men, they will join with us to use all the influence they can exert to the overcoming of the numerous difficulties which beset the progress of negotiations, and will not rest until this first step towards the establishment of settled peace and goodwill among the nations of the world has been safely accomplished, and war between two great peoples so closely allied by their common inheritance from the past and our speech of to-day be rendered, so far as it lies in our power, henceforth and for ever impossible. And that a copy of this resolution be sent to our fellow Unitarian, President Taft, with the expression of our warm appreciation of his untiring efforts in the cause of arbitration; to our countryman, Sir Edward Grey, whose noble speech in the House of Commons has been as a trumpet call to wake up the nations to a consciousness of the dangers which beset the present situation of armed truce; and to the President of the American Unitarian Association.

Mr. Clennell emphasised the importance of similar resolutions being passed in Unitarian churches all over the country. He noticed that this had been done already in several instances.

The following is a summary of the matters of chief public interest in the Report:—

HOME MISSIONARY WORK.

The apportionment of grants to congregations towards the salaries of ministers and missionaries, and for the expenses of supplies where there is no settled minister was always a difficult and somewhat anxious task for the committee of the Association. This year the difficulty was increased by the necessity of making economies wherever possible. Various reductions were made, but new and increased grants about equalised the amount granted a year ago. In determining the amount of the grant in each case the action of the managers of the

Stipend Augmentation and Sustentation Fund was kept in mind. The utmost was being done to prevent overlapping, and the committee was looking forward to the time when the two funds named would take over all the old-established congregations, and so set free the funds of the Association for church extension in promising localities.

During the past three months the missionary agent, the Rev. T. P. Spedding, visited about thirty of the grant-aided congregations in various parts of the country. The President of the Association had travelled, preached, lectured, and addressed meetings in England, Ireland, and Scotland, work which had occupied much time and involved prolonged labour. Reference was also made to the delivery by Dr. Carpenter of two lectures on "The Historical Jesus" and "The Theological Christ," and to the arrangements for services at Cambridge during term conducted by the Rev. E. W. Lummis.

VAN MISSION WORK.

The sixth season of the Van Mission will extend from the middle of May to the beginning of October. The work will be enlarged, and the Mission will enjoy the benefit of a much closer Co-operation on the part of several of the local societies. The Rev. E. T. Russell will conduct open-air meetings without a van, principally in the districts of Scotland, where his work during the last four summers has been so successful. This will enable the Mission to have a fourth van in England with a possible maximum of 150 additional meetings. The four vans will be at work in the Northumberland and Durham district, in Lancashire and the Potteries, in Yorkshire, and in London. In each district local committees are actively assisting in the arrangements, and plans have been drawn so as to render help to the churches and to new localities which are regarded as suitable areas for continued efforts. The extension of the Mission renders the need of workers greater than ever. The necessity for further financial support is obvious, and it is hoped that there will be a ready response to the appeal for funds. About £450 in increased subscriptions is needed.

PUBLICATIONS.

This section of the Report gives details of the various books and tracts published by the Association during the past three months, to many of which we have already called attention. A further edition of the Revised Essex Hall Hymnal and of the Chant Book has been issued. Dr. Carpenter's lectures, mentioned above, have been expanded into four chapters, and will be published in a few weeks. The committee has determined to arrange for the compilation of a small volume of selected pulpit readings for ministers and laymen who desire to make use of an extended lectionary. The sales of publications during the past year realised £748, the expenditure in the book room department was £904. During 1910 grants of 3,261 books and 71,948 tracts, to the value of £317, were made to ministers, libraries, &c., in the British Isles. Colonial and foreign grants of books and tracts were made to the value of £154. The Report

calls attention to the fact that the printed message has become increasingly important.

COLONIAL AND FOREIGN WORK.

Grants have been made to Brussels, Budapest, Christiania, the Mission Station in the Khasi Hills, Melbourne, Wellington (New Zealand), and various other places. The work in Western Canada, under the devoted missionary labours of the Rev. F. W. Pratt, has succeeded beyond all expectations, and the committee have extended the grant at the rate of £250 for two additional years. The Unitarian movements at Vancouver, Victoria, and Winnipeg are full of promise. The Rev. M. R. Scott has been invited by the President of the American Unitarian Association to help in this great and growing work in Western Canada. In Australia the ministry of the Rev. Wilfred Harris at Adelaide has been extended to 1914, with the hope of its continuance for many a year beyond. New Zealand has proved a more successful and promising field for Unitarian work than Australia. The congregation at Auckland is full of earnestness and vigour, and the Rev. R. J. Hall at Wellington is surrounded by a group of young men eager for missionary work. They purpose building and equipping by their own labour, and at their own expense, a Unitarian Van by which they hope to reach many people.

The claims of South Africa have been pressed upon the Committee of the Association for several years past, and it was determined to send out one of the ablest ministers that could be found to visit, preach, and lecture at a few of the chief centres of population. The Rev. W. G. Tarrant was selected for this important work, and he is now busily engaged upon his mission in South Africa. A letter received from him records an enthusiastic welcome on his arrival at Cape Town.

THE MCQUAKER TRUST.

It is estimated that the expenditure during 1911 in grants to churches, missionary minister's salary, and expenses, special grants for various purposes, and the cost of printing and distributing Unitarian literature, will require the whole of the available income, including the balance brought forward. In December last Principal Carpenter delivered his two lectures on "The Historical Jesus," and "The Theological Christ," at Aberdeen, Dundee, Edinburgh, and Glasgow. The attendances at Glasgow were about 250; at Edinburgh the special feature was the number of ministers and students who were present. At Dundee and Aberdeen the attendances were smaller, but at both places the audiences consisted of a large proportion of men, and Dr. Carpenter was greatly impressed by their keenness and attention.

FINANCE.

The subscriptions for 1910 amounted to £3,335. As £719 belonged to 1909, the net amount belonging to 1910 was £2,616 compared with £4,387 in 1909. It will thus be seen that the subscriptions for 1910 were £1,771 less than in 1909. The Association's Sunday collections received in 1910, owing probably to the increased claims made upon congregations by other

societies, local and national, amounted to £77 less than in the previous year. The Committee desire to place on record their deep obligation to the anonymous donor, and to those who responded so generously to his splendid challenge, for the financial support which the Association has received in recent years, which has enabled the committee to undertake an amount of work, at home and abroad, unprecedented in its annals.

NOTTS. ADULT SCHOOLS UNION.

THE united service of the Notts. Adult Schools Union was held in the High Pavement Chapel, Nottingham, on the afternoon of Sunday, April 9.

There was an attendance of nearly 800, representatives of 32 schools, from Nottingham, Grimsby, Derby, Hucknall, Ruddington, Bulwell, Sherwood, &c. The hymns were sung with great vigour and heartiness; it was delightful to hear such a volume of sound, and the musical part of the service was enriched by the rendering of two solos, "Turn Thee to me, and have mercy, for I am desolate," by Miss Rose Hilmann, and "When the Lord turned again the captivity of Zion," by Mr. John Mahler, of New Brighton. The president of the Union, Mr. John Johnson, read the Scripture lesson. Mr. Lloyd Thomas's address on "Loyalty to Jesus" was listened to with the deepest attention. It appears in full in our present issue.

THE PEACE MOVEMENT.

At the monthly meeting of London Unitarian ministers held at Essex Hall last Monday, the following resolution was passed unanimously:—

"That this meeting desires to place on record the profound interest which the members of the Ministers' meeting take in the principles of arbitration, as affording a firm basis for the peaceful relations of nations and just settlement of national disputes. They rejoice to see the repeated efforts that are being made both by Members of the Government and other leaders of the day to promote those principles, being convinced that only by peace can righteousness be made to flourish, and the kingdom of God, which we seek after, be established in this world. They desire to express their gratitude at the present moment to President Taft and Sir Edward Grey for their efforts in this good cause, and to express the hope that what is now suggested for England and America may be speedily extended to one after another of the nations of the earth until all are included in one common bond of peace."

At the last Council Meeting of the Liverpool District Missionary Association, the following peace resolution was moved from the chair and carried unanimously:—

"That this meeting of the Council of the Liverpool District Missionary Association, representing the Unitarian Churches of the Hundreds of West Derby in Lancashire and Wirral in Cheshire, heartily welcomes the proposal of President Taft, reciprocated by Sir Edward Grey and Mr. Balfour, that all matters in dispute between the United States and Great Britain shall in future be referred to arbitration, believing that this will prove an invaluable help to the Churches in their efforts to establish on earth the kingdom of the Prince of Peace."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdare: Presentation to the Rev. Jenkin Jones.—A presentation was made to the Rev. Rees Jenkin Jones at a banquet given in his honour by his old pupils in the Memorial Hall, Aberdare, on Thursday, April 6. About 80 people were present, and Councillor Rees Llewellyn, who presided, said that those whose good fortune it had been to attend the old school were to-day able to appreciate the rare instruction which the Rev. R. Jenkin Jones had imparted to them, and referred to the valuable service to education which Mr. Jones had rendered throughout the country. Mr. Jones, who combined with the duties of master those of pastor of Hen-dy-Cwrdd, Treecynon, only severed his ministerial connection with the latter place on account of increasing age about fifteen months ago, after occupying the pulpit for 44 years.

Belfast: First Presbyterian Church.—With the death of Mrs. Herbert Darbishire Non-Subscribing Presbyterianism in the North of Ireland has lost a valued friend and supporter. As a daughter of the Rev. William Bruce, who, like his father, Dr. Bruce, before him, was for many years the highly-respected minister of the First Congregation, Belfast, she came of a family long and honourably connected with our religious community. But in addition thereto, both she and her household ever manifested the most practical personal interest in, and attachment to, the faith of their fathers. Unfortunately, a period of severe and prolonged suffering confined her to her home during the latter part of her life, without, however, diminishing her keen and sympathetic interest in all that concerned the good of the community. Her beautiful and unselfish personality had made her many friends in earlier life. But, if possible, their admiration and affection for her were enhanced as they perceived the patient and uncomplaining manner in which she bore her sufferings, or experienced her kindly and considerate hospitality. The power to forget herself and to think and plan for the happiness and comfort of relatives and friends was hers to a remarkable degree. Hence if for her death might seem a merciful and not unwelcome release from physical suffering, for many who knew and loved her it meant a heavy and deeply-felt loss.

Belfast: Ulster Unitarian Association.—The annual meeting was held on Monday evening, 3rd inst., in the Central Hall, Belfast, and was largely attended. Mr. John Miller Andrews (Comber) presided. Rev. J. A. Kelly presented the annual report, which contained the following:—"We are glad to be able to report that the new arrangement which came into operation last April, when Mr. Eustace Gordon took charge of the Depository, has so far worked very smoothly, and has been satisfactory to all concerned, and we see no reason why the said arrangement should not continue to yield the same fruit in the future. Indeed, we anticipate from the new departure the happiest results. We have left in the hands of Mr. Eustace Gordon, our agent, the stocking of the book-room as regards ordinary literature, the theological department being, as before, directly supervised by your committee, who have done their best to meet all demands." The Treasurer's statement was submitted by Rev. G. J. Slipper, and showed a credit balance of £193 1s. 8d. The Chairman moved the adoption of the reports. He said it was very gratifying to all of them that the Society was able to give such a favourable

account of its work at the end of the year, which had been closed with a substantial balance in hand. That, he thought, reflected great credit upon Mr. Eustace Gordon. It was sometimes said that many of their churches were not extending in the way they ought, but he thought it was gratifying to them all to feel that at any rate the principles for which they stood were gaining ground, and whereas some considerable time ago their church was looked upon with a considerable amount of suspicion, and some of their people at times subjected to some disabilities because of their faith, now it was generally recognised in all denominations that, although they were all taking different paths, according to their conscience, they were going in the same direction with the same goal in view. Rev. J. A. Kelly seconded the motion. Mr. Bowman Malcolm moved, and Mr. George G. Ward seconded, the following resolution:—"That this meeting offers a cordial welcome to Rev. E. S. Hicks, M.A., and heartily thanks him for his able and impressive sermons in aid of the Association." The resolution was cordially passed. Rev. E. S. Hicks, in responding, said the large attendance at the services which he had the privilege of conducting he had taken as a tribute to the excellent work which Mr. Rossington was doing for them. They should do their best to extend their work. He was glad to know that they had closed the year with such a favourable balance in hand. Having such means at their disposal, they should do something to increase the usefulness of their Association and spread the message they all had at heart. Principal Gordon moved the following resolution:—"That at this their annual meeting the Associated Unitarian Christians of Ulster gladly seize the opportunity of conveying to their honoured co-religionist President Taft the assurance that his message on the function of our English Bible as a bond between the great nations of Anglo-Saxon speech finds an echo in all their hearts, and, further, desire to assure him that in his able and timely proposal for a treaty of arbitration between the United Kingdom and the United States he has the full support of their humble efforts and their fervent prayers." Rev. Thomas Dunkerley seconded the motion, which was supported by Mr. James Davidson (Windsor), and passed. It was decided to transmit the resolution to Mr. Asquith, Sir Edward Grey, and Mr. Arthur Balfour.

Birmingham: The Old Meeting Church.—A farewell meeting to the Rev. A. H. Biggs, M.A., who has been assistant minister during the last two years and a half, was held on Monday, April 10, when a valuable present of books was made to Mr. Biggs by the Rev. J. Wood on behalf of the congregation. Mr. Wood spoke in the warmest terms of the services rendered by Mr. Biggs to the church and its various institutions. Presentations were also made by the Guild, the adult class, and the Sunday-school teachers. There was a large attendance.

Cardiff.—In a sermon delivered last Sunday evening to a large congregation in Westgrove Church, Cardiff, the Rev. F. Blount Mott, who has lived in America for over twenty years, referring to President Taft's arbitration proposal, said:—"Twenty years ago the hint of such a suggestion as President Taft now makes would have been scouted from the board with mocking laughter by the American people themselves. I know them well. They have greatly changed in the past twenty years. I dare not say they will now support with enthusiasm this great step in international friendship, but I think they will. Much will depend upon us, upon how we receive it. Let England and America lead, France is ready to follow, and Germany will, doubtless, eventually see the enormous gain of ceasing to oppose the forward march. Let England and

America clasp hands across the ocean in a mighty pledge of enduring friendship, and the twentieth century may take its place in the long scroll of history as the noblest in the highest progress of mankind."

Chorley: Park-street Chapel.—On Sunday, April 9, the Rev. W. T. Bushrod was the recipient of a presentation made on behalf of the congregation of Park-street Chapel to mark the sixth anniversary of his settlement there as minister.

Dukinfield: Presentation to Miss Harrop.—On Tuesday, April 4, there was a large gathering in the Old Chapel Sunday-school, when a presentation was made to Miss A. E. Harrop in recognition of sixty years' service as a teacher in the school. Colonel J. W. Pollitt, V.D., J.P., presided, and a number of friends were present. Several letters expressing regret at unavoidable absence were read by the chairman, all the writers testifying to the value of Miss Harrop's splendid and long-continued services. The Rev. E. G. Evans, who was deputed to make the presentation in the absence of Mr. T. H. Gordon, said he thought all present would agree with him when he said that if any one should have occasion to ask him what the Old Chapel and schools stood for, or what he regarded as the finest fruit of their spiritual efforts in connection with the church and schools, he should say, "Look at Miss Harrop." He and they could say that without any qualification whatever. They knew in connection with their chapel and school ministers came and ministers went. Miss Harrop had gone through all the vicissitudes and changes of the past sixty years, and she had ever been true to this grand church and Sunday-school, true to herself, and the fountain of her life of goodness had been pure and inexhaustible. The presentation took the form of five volumes of Tennyson's poems, a cheque for £40, and a portrait of herself. Mr. J. O. Kerfoot, J.P., who acknowledged the presents on Miss Harrop's behalf, said it was a most interesting and unique event to have to celebrate the faithful services of a teacher who had been in that school working away for sixty years. Miss Harrop, with characteristic generosity and self-abnegation, said she would like to have a copy of Tennyson's works, and it would please her to have the balance invested and the interest on the fund used for Sunday school purposes. She also made the special request that the fund should be connected with her sister's (the late Miss Martha Harrop's) name as well as with hers. The result would be that this £40 would be invested with the Dukinfield Corporation and the interest would be devoted to Sunday-school purposes, and be known as the Anne Elizabeth and Martha Harrop bequest. The portrait would be hung on the walls of the Sunday-school as an inspiration to coming young men and women to walk in the footsteps of Miss Harrop and continue the great services she had rendered.

Evesham: Oat-street Chapel.—At the annual meeting of the Oat-street congregation a satisfactory record of the past year's work was read, and it was stated that since the settlement of the Rev. W. E. Williams the attendance at public worship had considerably increased. The attendance at lectures and entertainments during the winter had also been good, and the scholars in the Sunday-school numbered 120.

Iford.—The Literary and Debating Society in connection with the Unitarian Church closed their winter's work with a business meeting, at which Mr. G. H. Snow, the hon. secretary, presented a very satisfactory report of the season's activities, and recorded increased membership and a larger average attendance than in the previous year. A rambling and cycling club was formed for the summer. The church committee organised

several lectures during the winter, two of these being given by the Rev. Frank Freeston, through the instrumentality of the Provincial Assembly. The lectures were of considerable educational value and were greatly appreciated. The girls' guild, which is worked by Miss Keeler in connection with the local branch of the League of Unitarian Women, has an encouraging membership, and last Saturday the young people gave an excellent entertainment in the lecture hall, which was well filled, on behalf of the John Pounds' Home at Portsmouth. Mr. J. G. Foster has been appointed hon. treasurer of the church in place of Mr. A. Beecroft, who has removed to Westliff. A resolution of appreciation of the devoted labours of Mr. Beecroft has been recorded on the minutes. On Sunday evening, April 9, the Rev. W. H. Drummond made a sympathetic allusion to the death of the Rev. John Page Hopps, who preached the first sermon delivered in the church.

Kilburn.—The annual gymnastic and drill display by members of the Boys' and Girls' Clubs was held on Friday evening, April 7, when the Mayor of Hampstead, accompanied by the Mayoress, presided, and distributed the prizes. On the previous evening there was a "dress rehearsal," when the hall was packed with the parents and friends of the members. The Girls' Club has 65 members and the Boys' Club 55, while a long list of boys and girls is patiently waiting for vacancies to occur. The clubs are quite unsectarian, and since they were started two years ago two or three other churches in the district have followed suit. During the past winter various classes have been held, including First Aid and Singing for the girls, and Drawing and Shorthand for the boys. In the competition arranged by the Women's Social Club, the senior team of girls won the Shield. The Mayor distributed the certificates awarded by the L.C.C., badges for regular attendance and good conduct, for the greatest improvement during the year in drill and gymnastics, and for the best drill and display work. Special medals, given by Miss Pain, were awarded to the members of the senior team as a memento of its success in the shield competition. The Mayor was so pleased with what he saw that he gave a donation of two guineas to be expended in prizes in connection with the various branches of work next winter. The effect which the clubs have had upon their members, both in conduct and physique, has been little short of marvellous. They have been recruited from the poorest district of Kilburn.

Kirkcaldy.—Anniversary services at the Unitarian Church were conducted on Sunday, April 2, by the Rev. Chas. Hargrove, M.A. There were large attendances both morning and evening. On the Monday following a social meeting was held in the church. The Rev. Jas. Forrest, M.A., minister of the church, occupied the chair, and was supported by the Revs. Chas. Hargrove, M.A., R. B. Drummond, B.A., and S. H. Mellone, D.Sc., and Messrs. John K. Wood, D.Sc., Wm. Kirkhope, and H. B. Melville. The visitors were unanimous in their congratulations to the congregation on its resuscitation to active life, and gave expression to the hope that under the capable and inspiring leadership of Mr. Forrest it would once more become that living centre of liberal and religious life and thought which it had in no small degree been before.

Leeds: Death of Mr. T. Wilberforce.—The death is announced of Mr. Thomas Wilberforce, who was for many years a teacher in and afterwards superintendent of Mill Hill Chapel Sunday-school, and well known in Leeds as an active Liberal and worker in the co-operative field. Mr. Wilberforce died very suddenly on Tuesday, March 27, from heart disease, the seizure taking place in the street. On the previous day he was present at the

evening service at Mill Hill Chapel. At the funeral, in addition to the relatives, there were present the president, directors, and secretary of the Leeds Industrial Co-operative Society; directors from Messrs. Joseph Watson & Sons, for which firm Mr. Wilberforce was a traveller; Mr. Stainer, president of the Leeds Unitarian Friendly Society; members of the Hyde Park Recreation Club; Mr. Alfred Hepworth, representing the Leeds and County Liberal Club; and Mr. Illingworth, representing the Halifax Co-operative Society.

Leeds: Hunslet.—On the 8th inst. the girls' club took part in an exhibition of work, and musical and other competitions, promoted by the Leeds Association of Girl's Clubs. There are 27 affiliated clubs, with a total of over a thousand members. Although this was the first year in which the Hunslet Club competed, they gained the challenge shield for singing.

London: George's-row Domestic Mission.—A very enjoyable golden wedding party, originated by Mrs. Summers, was recently held in honour of Mr. and Mrs. Mechem, who have been connected with the mission for forty years. Miss C. M. Lawrence took the chair, and the Rev. F. and Mrs. Summers and others spoke. A presentation of a musical box was made to the aged couple.

London Sunday School Society.—The seventeenth musical festival was held at Essex Hall last Saturday. Seven choirs took part in the competition for the Society's banner, and four of them also took part in the optional sight singing test. The adjudicator was Mr. Ralph Norris. For the sight singing test an easy piece had been composed by Mr. W. J. Noel to words written by his son, Mr. Stephen Noel. As was the case last year, the words had been supplied to the choirs beforehand, so that only the music was unfamiliar. The four competing schools were Islington, Highgate, Newington Green, and George's-row. The winners were George's-row (conductor, Miss Amy Withall, Newington Green (last year's winners) being awarded second place. The seven competitors for the banner were Islington (last year's winners), Newington Green, Stamford-street, Highgate, Mansford-street, George's-row, and Bell-street. Of these Mansford-street and Bell-street were new to the competition, and are warmly to be congratulated on the capital performances they rendered. The Committee hope that next year other schools which have not previously taken part in the competition will be encouraged by their example to enter choirs. The seven schools sang in the order given above—chosen by lot. Each sang the test piece chosen by the adjudicator, Henry Smart's "The Lord is my Shepherd," and a piece of its own selection. After a close competition, in which all the choirs acquitted themselves creditably, the banner was awarded to the Newington Green choir, conducted by Mrs. Poole, Highgate being placed second. The adjudicator laid great emphasis on the spirit which should underlie the rendering of music, and said that what had mainly influenced him in his award was the fine spirit with which the winning choir had sung their pieces as opposed to more mechanical, though perhaps correcter, renderings by some of the others. After the award an interesting programme of music, arranged by Miss Amy Withall, was given.

North Cheshire Unitarian Sunday School Union.—The annual conversazione of the Union was held in the Wilton-street Schools, Denton, on Saturday last. The President (Rev. H. Bodell Smith) in his address expressed pleasure at the presence, after his long absence, of Mr. Dowson, and at the news of the steady recovery of the Rev. B. C. Constable. The following resolution was carried unanimously on the motion of the President, seconded by the vice-president, Mr. R. Firth, "That this meeting of the North Cheshire

Unitarian Sunday School Union welcomes with warm appreciation the proposal suggested by President Taft and reciprocated by Sir Edward Grey and the Rt. Hon. A. J. Balfour, that all questions between the two nations shall, without reserve, be submitted to arbitration. It pledges its support to any practical measures for the furtherance of the great cause of peace on earth and brotherhood among men."

Southport.—The Rev. R. Nicol Cross, who recently accepted an invitation to the Southport Unitarian Church, will commence his ministry at the Portland-street Church on Sunday, May 7. A meeting to welcome him will be held on the preceding Wednesday.

Taunton.—A presentation has been made to Mr. and Mrs. W. S. Fern, the hon. secretary and treasurer respectively of the Mary-street Guild, on the occasion of their marriage. In making the presentation the Rev. J. Birks said the members desired to show their appreciation of the zealous services which had been rendered to the Guild by Mr. Fern and Mrs. Fern. It now numbered 150 members.

Walthamstow.—The marriage took place on Wednesday, April 5, at Flowery Field Church, Hyde, of the Rev. Douglas Hoole, of the Walthamstow Unitarian Church, and Gertrude, daughter of Mark Warrington, of Hyde, Cheshire. The Rev. J. S. Burgess, an old college friend of Mr. Hoole, conducted the ceremony.

PERSONAL.

THE Rev. Chas. Voysey, B.A., who has been absent from the pulpit for two months owing to his undergoing a severe operation, was sufficiently recovered to resume his duties at the Theistic Church, Swallow-street, Piccadilly, on Sunday last. Considering his 83 years, his recovery is certainly remarkable. He will shortly complete forty years of service to the Theistic Church.

NOTES AND JOTTINGS.

PEACE EXHIBITION AT ROME.

Mr. Felix Moscheles, president of the International Arbitration and Peace Association, has written to the Press stating that a Historical Exhibition will be held in Rome at the Castle of St. Angelo in connection with the Nineteenth Universal Peace Congress, which will meet in that city in October next. "Professor Count A. de Gubernatis, president of the Unione Internazionale per la Pace, who is organising the Exhibition," he says, "has asked me to act as his representative in this country, and in that capacity I venture to

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appeal to any persons who are willing to lend suitable objects. Pictures, portraits of men and women who have helped in the promotion of peace, original documents connected with peace, autographs, and the like will be welcome, and offers of these may be addressed to me at 40, Outer Temple, Strand, London, W.C."

ENGLISH PASTEL PORTRAITS IN PARIS.

An exhibition of pastel portraits by eighteenth century British artists has been opened in Paris at the Galeries Brunner, in the Rue Royale. The proceeds are to be devoted to two charitable institutions, the British Victoria Home in Paris, and the Paris Orphelinat des Arts. The Exhibition has been organised by Mr. Robert Dell and M. Meyer Sée, and will remain open until the middle of June. It contains about 160 portraits, including 36 works by John Russell, who is described as the greatest pastelist of the British school. The collection also contains pastel portraits by Gainsborough, Sir Thomas Lawrence, Reynolds, Raeburn, Constable, Romney, and others whose names are less familiar to French people.

THE FIRST COPYRIGHT BILL.

The first Copyright Bill passed in England, says the *Daily Chronicle*, protected the interest of book-buyers as well as authors. One clause enacted that books should be sold at a fair and reasonable price. Any person who found a book too dear was entitled to take the opinion on the subject of the Archbishop of Canterbury, the Lord Chancellor, the Bishop of London, the Chief Justice of the Queen's Bench, the Chief Baron of the Exchequer, and the Vice-Chancellors of Oxford and Cambridge. If these authorities, or any or either of them, thought the price high and unreasonable, they had power to fix a lower price.

CONGRESS OF RACES.

The representatives of foreign newspapers in London were invited to a preliminary meeting on Monday at the invitation of the committee of the Universal Races Congress. In speaking of the power of the Press in cultivating international amity, or fomenting international ill-will, Mr. A. G. Gardiner, editor of the *Daily News*, said that the movement with which the Races Congress, to be held in July, was associated belonged entirely to the spirit of the new time. In the nineteenth century we saw the development of all the resources of mankind; in the twentieth century we were going to see the application of those forces to the best uses of mankind as a whole. We were going to see the development of the theory of co-operation of races, instead of the old theory of competition of races. While they believed in the development of racial genius, they thought that from the intellectual and social and economic points of view the interests of the races were one.

CORRECTION.—In the review of the translation of Professor Bergson's *Creative Evolution*, which appeared last week, the price of the book was stated incorrectly. It should have been 10s. net.

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LONDON DISTRICT UNITARIAN SOCIETY.

THE YOUNG PEOPLE'S MEETING

will be held at

Stamford Street Chapel,

Saturday, April 29, at 7 o'clock.

ALFRED WILSON, Esq., in the Chair.

Speakers: Mrs. Sydney Martineau, Miss Dorothy Tarrant, M.A., Rev. John C. Ballantyne and Mr. W. Blake Odgers, Jun.

All young people connected with our Churches are invited.

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Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEY WOOD, Deansgate—Saturday, April 15, 1911.

Regarding Advertisement Rates see inside Front Cover.